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WOMAN'S WORK

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VOLUME VI.

Woman's Foreign Missionary Society of the Presbyterian Church,
1334 Chestnut Street, Philadelphia.

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Mission House, 23 Centre Street, New York.

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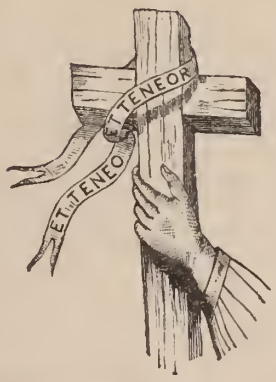

Vol. VI. JULY, 1876. No. 5.

Abroad.

BRAZIL.—Rio Claro.

Miss Ella Kuhl.

. . . We find much that is discouraging in the battle against superstition and error, and yet our hearts fail not when we look at the people for whom you are praying, and remember that He who hath said, "Feed my sheep! Feed my lambs!" said also, "Lo, I am with you alway." Since the meeting of Presbytery here, and the ordination of native ministers, the people seem to be waking up to the fact that something is being done. We have lost some of our pupils, and suppose that efforts are being made to undermine our influence, but He who is for us is stronger than all who are against us, and He has blessed us.

At our last communion three persons professed their faith in Christ and were baptized. In the afternoon of the same day the

German missionary held a service in our room, and nine young people took their places at the Lord's table for the first time. In another language we heard the Saviour saying to us, "Do this in remembrance of me!" How my heart thrilled with joy when I first heard the Portuguese words, "*Fezei isto em memoria de mim.*" I realized as never before that this precious injunction will be spoken in all languages down through the ages, until Christ shall come again! Among these young Germans were some of our pupils. The German children are becoming thoroughly Brazilianized; many of them are fast forgetting their own language. The Bible is being read more throughout this part of the country than ever before.

The devout Catholics of the city have attended faithfully a *Novena*, or nine days' service, in one of the churches. It ended with a grand *festa* to "Our Lady of the Conception." Bells rang, rockets were fired and the bands played. The last of the month there is to be a *festa* of the *Espirito Santo*. During these *festas* the theatre is made especially attractive. A company of actors from a neighboring city came to remain during the *Novena*. The same audience that attended the church services crowded the theatre in the evening.

We have just occupied our new mission home, and are not yet settled. The house is situated in an elevated place, and I think we shall find it much cooler and more comfortable than in the heart of the city. We have a fine view of the city and the hills, covered with coffee plantations, beyond. We see here and there a palm tree, a banana tree, or a clump of bamboo. How that bamboo would delight the hearts of the boys at home! We have had some fine fruit lately, called *ja-bo-ti-cabos*. The country people bring it in in quantities, on the backs of mules. It grows wild, around the limbs of the trees, and looks a little like immense purple fox grapes.

I am prepared heartily to welcome the children's magazine. May God speed it on its glorious mission! If fifteen years ago the Church had trained the children to an intelligent love for the mission work, what an army of faithful workers we should now have!

CHINESE IN CALIFORNIA.

THE WORK IN SAN JOSE.

MRS. NELLIE EYSTER.

ONE of the most earnest, unwearied and unobtrusive workers in the Lord's vineyard is Mrs. M. Carey, of San Josè, the Presbyterian missionary to this city's growing numbers of Chinese women. Unless one has stood face to face with these, our heathen sisters, in their own crowded homes, or dens (which are, with rare exceptions, totally wanting in everything essential to comfort or beauty, even to the simplest taste), and attempted communication with them beyond the universal language of a smile, it is impossible to realize the seemingly insuperable barrier which lies between them and the Christians who would bring them to a knowledge of the true and living God.

One of the telling results of Mrs. Carey's ministry was the assembling of sixteen of them at her house on the afternoon of the 5th of February. Dressed in their best quilted tunics and cloth pantaloons, with hair oiled, mounted and bodkined precisely as worn by their ancestors two thousand years ago, toes thrust in paper-soled blue slippers, and each one flourishing a yard square red silk pocket-handkerchief, they walked bare-headed in a group to her home, some distance from Chinatown, and to them a palace of wonders.

A few of us having been invited to meet them, their salutation as we entered Mrs. C.'s parlor was a loud "Hullo," followed by a hearty shaking of hands and the interchange of "How do," which, with "Good-bye," pronounced *very staccato*, all have learned well.

We afterwards sang "Come to Jesus," in which some of the young girls essayed to join. They enjoy music, and try bravely to imitate the sounds of the words. Soon Pak Kwai arrived, a young man of intelligence and devoted to his work. All being seated, he addressed them in the Cantonese dialect—their native one—telling them that Mrs. Carey and her friends loved them for Jesus' sake, that ("all same") Jesus whom he wanted them to

know. They listened with breathless interest, as though weighing his words; then a few of the older ones interchanged opinions with loud and rapid utterances. At the invitation to kneel with him and us in prayer, they obeyed, some of them, however, laughing and wondering what the strange posture meant, as much as at the Lord's Prayer in Chinese, in which Pak Kwai's wife fervently joined.

As that prayer ascended to the God of nations and Father of us all, it was an intensely solemn moment to those of us who felt —perhaps as never before—the spiritual darkness in which the minds of our kneeling companions were enshrouded, and how utterly vain was every ambition which had not for its main object the winning and saving of undying souls. Doubtless the emotional nature of the Chinese women is as strong as ours; but their mental condition is that of children, and as children must they be first attracted, then won, and then enlightened. Mrs. Carey has succeeded in the first two steps, and, God helping her, the rest will surely follow—it *must*, if consecrated women will but give their prayers, loving labor and sympathy to the work.

A collation of sandwiches, fruit and tea was then served by our hostess, to the delight of the Chinese guests, who themselves are as genuinely hospitable as they are, in their own way, courteous. Nor are they less polite than generous to their friends; Mrs. Carey being the frequent recipient of Chinese confections, ornaments, tea—in short, of anything which they have that they consider worth the giving. On this occasion they each used a *plate and fork*, a decided step upward, but which many will think very small who do not know the tenacity with which they cling to old customs, or how the masses resent the smallest innovation upon them.

Their curiosity was great and artless. Nothing escaped their notice, not even the gold filling in the front teeth of one of the ladies, which they called "bracelets on her teethee." Around their necks each wore a scarlet silk thread, to which was attached a tooth, ear and nail pick. The former, made of a wire-like piece of ivory, was ten inches long and inserted into a golden handle; the ear and nail picks were of solid silver, six inches in length.

Their anxiety to learn was evinced in every way; and, rude and grotesque as they might have seemed to *our* sensibilities, they were and are keenly susceptible to the language of love, if it be only that of a caressing touch.

May the dear Father strengthen the hands of His sincere but feeble laborers, grant them courage to act, tact to win, patience to wait, and love to endure, and to Him be all the glory forever!

JAPAN.—Yokohama.

MRS. H. LOOMIS.

. . . THE Holy Spirit is evidently working among the foreigners, and we hope to see evidence of His presence among the Japanese, too. I think I have spoken to you of Temperance Hall. It is designed to furnish a home, free from temptation, for sailors and others here, whose means will not admit of their going to a first-class hotel, and was established by the efforts of missionaries and a few others of the residents here who are interested in Christian work. There has been great difficulty in finding a manager who was both competent and faithful, as only a small salary can be afforded. At present a noble Christian man (who was, until recently, on a man-of-war, and is devoted to the interests of the Hall) is at the head, and during the few months of his administration its reputation has steadily risen and its success increased, so that now it is almost full, and sometimes applicants for lodging have to be turned away.

Last Sabbath we had good congregations of Japanese at the different services, and there are many hopeful indications in the work among them. Last Monday week I began meetings for the women in our chapel in the native town. All Mrs. Hepburn's school attend, and some others, making, I should think, altogether about thirty. Yesterday I read and talked to them about Zaccheus, dwelling particularly on his readiness to accept Christ as his Saviour, and the complete change which his conversion wrought in his life. Kadoga was present, and after I was through with my talk I asked him to explain the passage again,

as I speak the language very imperfectly, and those not accustomed to hearing me would not understand a large part of what I said. He also played the organ when we sang. We find the organ a great help in bringing the people in, for as the street is noisy, the singing and other exercises are not heard by those passing, but the organ attracts their attention. Hearing that, they stop and look in the glass window which we have in front, then, if they are curious to understand what is going on, they push open the sliding paper door and walk in. The room will seat about sixty, but there are very seldom over forty at the services, and sometimes the attendance is very small. Last evening Mr. Loomis had a meeting for those who wish to become members of the church, and six were present. This meeting was at our house. I go out occasionally, as I have time, to call on the people we know. We are always received cordially, and sometimes we seem to do them more good by a quiet talk with them at home than in any other way.

CHINA.—Hangchow.

Mrs. Samuel Dodd.

Our annual mission meeting was held this year at Hangchow, in January. We had an unusually full attendance of ladies (it is not easy for ladies to come at that season of the year). The passage to Hangchow, they said, was very comfortable; but the day after they left for home the weather became so cold that the canals froze, and our friends had a very tedious journey. Mr. and Mrs. Fitch, and Mr. and Mrs. Holt, and their children, left us Monday noon, but did not reach their home in Soochow till the following Monday evening, a trip which usually requires three days.

Our meetings were very interesting, and the reports encouraging. Our friends saw a great improvement in the treatment of us by the Hangchow people. One gentleman, who had not been here for six years, said that he was surprised and delighted in walking the streets to hear himself spoken of as the "foreign teacher," instead of "foreign devil," as was the constant cry when he was

here before. Another, who was here only a year ago, noticed a great change for the better in this respect since that time. We can but feel that these changes have been effected, in some degree, at least, in answer to our prayers; and may we not hope that they indicate that the wall of prejudice which separates us from this people is breaking down?

Our meetings for prayer were very refreshing. On the evening of the last Sabbath we were together, the members of the Southern Presbyterian Mission met with us and partook of the Lord's Supper. I wish I could tell you what a refreshment this was to my soul; I think we all felt that we had feasted with our Lord. You in America can scarcely realize how much we enjoy a service in English. The sacred emblems are of course always the same; but when they are presented in the Chinese language, it is not always easy to centre one's thoughts upon the Lord of the feast.

Mrs. Chong, my Bible woman, is very faithful, visiting daily when the weather will permit. The last few weeks she has been more than usually earnest in prayer. Yesterday in our woman's prayer meeting she prayed very earnestly for some of the church members who have been walking, as she said, "according to their own hearts, and not seeking the glory of God." Her acknowledgments of our own shortcomings were very touching. We were few in number—only five—but the Master was with us, and we came away feeling that it was good to be there. I want to ask you to remember especially Mrs. Chong and her work in prayer. Many of the women seem to be almost persuaded of the truth; pray that they may boldly confess Christ.

SYRIA.—Shweifat.

THE following letter was written at my request by Lu-ee-ya, the wife of the teacher. She began one in English, but felt too diffident to finish it. Her sister-in-law has the main charge of the girls' school, as she has no family cares. L. has three small children, and cannot do as much teaching as formerly; so I have sent them an assistant teacher, formerly a pupil in the Sidon Female Boarding School. Her name is Merriam Nejm (*i. e.*, Mary Star).

She can at least teach the little ones, and may finally render efficient aid. As yet, she is quite young and a mere beginner; still, for that reason, more easily guided. Her father is a church member and very poor, but her mother is a bigoted Maronite (Catholic). Yours truly,

W. Bird.

Respected Friends:—Whom may the Lord keep! After kissing your hands, the esteemed, and requesting your fervent prayers at all times in our behalf, we proceed to say that we have learned from our pastor, the Rev. Wm. Bird, that you have for some time generously supported the schools which we teach in this town. On hearing the news we were greatly pleased, and at his request undertook to write these lines, that they might, for us, present abundant thanks, as is most suitable and due. We also thank the Highest, who has raised up for us, in a far-off country, friends who love charity and mercy; and we longed to see you with the seeing of the eye. May the Lord show you to us face to face! And if it be not His will to do so on earth, we hope for a meeting in Jerusalem the Upper.

Then we would tell you, in regard to our home here, that it has a beautiful prospect overlooking the sea, that is about an hour distant. The sand of the seashore is plainly visible, and nearer, an extensive grove of olives, called the Sahara of Shweifât. The ground of the vicinity has a whitish look, from the abundance of chalk rock, some of which is good enough to be used on our blackboards in teaching arithmetic.

And in regard to our schools here, in answer to your prayers, they are very flourishing, the girls numbering one hundred and the boys fifty, and making as much progress as could be expected. The studies prosecuted in them are Bible catechisms, Watts' catechism, geography, arithmetic, vowelled Testament and Psalms, and grammar; also English. For the girls there is instruction in sewing, knitting and ornamental needlework. On the Sabbath a portion of the girls assemble and repeat verses of Scripture. We have also preaching and the usual devotional exercises. The chil-

dren belong to the Greek and Druze sects, and many of the latter willingly learn to repeat without a mistake the Ten Commandments and the Lord's Prayer.

This is perhaps as much as we should write, assuring you all of our kindest wishes and craving your good will.

Do not forget in your prayers to mention us and our schools and our country. And may the Lord long keep you in perfect health!

INDIA.

MISS HARDIE writes from Edinburgh, on her way home:

. . . I tried to be cheerful and hopeful, but it was, and is still, very hard to think I must give up the work almost before I had made a beginning. And such a small beginning! Only a glance at the work, just enough to show me how much was needed to be done; but that glance has given me more of a missionary spirit than I had before I came, and what I have seen of heathenism and mission work has quickened my zeal and made me more anxious than ever to give my time and talents for this work. . I never knew how welcome a visitor was *Woman's Work* until I had failed to see it for four months. . . . News comes from India of the death of Mrs. Kellogg. A sadder message could hardly have been sent, and none in our whole mission will be missed and mourned for more. Our hearts ache over God's mysterious dealing, and we wonder *why* such strange things happen. She was so fitted for the work, had such tact in arrangement, and had been so successful in what she had undertaken, and yet she is taken, while some of us who could have been spared so much more easily are left.

INDIA.—Allahabad.

MRS. J. F. HOLCOMB.

. . I DO not teach in the Christian girls' school. As the school is small, the native Christian teacher is able, with my supervision, to manage quite well.

I try to spend an hour a day in the school two or three days of each week. In the work of zenana visiting, I spend the time not devoted to household and other necessary duties. I am greatly interested in this work, as it is among heathen women. Whenever one can be induced to learn to read, and to read the Bible, I feel that much has been accomplished. In these homes I am always pleasantly received, and regret is always expressed that I am not able more frequently to come to them. Some of these poor women are very bright, and ask hard questions.

I read to one of the women, in a house I frequently visit, one day this week, the story of the creation and of man's fall. She listened attentively, and then said: "If God created all things, man perfectly holy and happy, and if He knew what suffering sin would entail upon the human race, why did he permit Satan to tempt man, and why did He not rescue man from the power of such an enemy?" In another house, when I urged one of the women to read, a woman whose locks were white with age, and whose form and voice trembled from weakness, raised a warning cry, "Do not be tempted." Pointing to a sleeping babe, she said: "This child is her first. The mother wanted to learn to read, and as a punishment a great sickness came upon the mother, and through this the life of the child was endangered." The young mother smiled, hesitated, and at last took her place beside me, and began her first lesson.

It is from the elder women of the household that persecution always comes. For this reason we feel anxious to influence the children. One young mother, I should think about seventeen years of age, who reads very nicely, and who understands what she reads, said to me a few days since, with evident pride, "My little babe already reaches out her little hands for a book, and can repeat some of her letters."

We have just enjoyed a delightful visit from Dr. Field and his niece, Miss Field. They are making the tour of the world, and are much interested in India and its people. I have read the *Evangelist* since I was a child, and it seemed therefore particularly pleasant to meet its editor on this side of the globe. It is de-

lightful in this way occasionally to catch a glimpse of the outside world. We have also enjoyed a visit from Miss Tucker, "A. L. O. E.," many of whose books you have doubtless read. She is an English lady, devotedly pious, accomplished and cheerful, and bright as a sunbeam. She is possessed of abundant means, and has come to India to engage in missionary work at her own expense, hoping to be able also to write books for the natives, and books about India for the people at home.

. . . Christmas day was not a very merry day to us, for on that day our only horse died after a few hours of suffering. This was a great loss to us, as in this country a horse is not a luxury, but an absolute necessity in our work, not only for myself, but also for my husband. The distances are very great, and the excessive heat is so prostrating that walking is impossible.

INDIA.—Mynpurie.

MRS. J. M. ALEXANDER.

WE came out into camp last week, my husband being anxious to get a little district work done before the hot weather should set in. I have Mula, my Bible woman, with me, and she and I go together to the villages which are not more than a mile distant. We have no conveyance, so must walk. Yesterday morning she and I had a nice visit to a village called Pertabpur.

We went into one of the principal houses, and a large and interested audience of women was gathered within the courtyard to see us and hear what we had to say. They told us that every house in the village was represented there, and of course we were glad to know that at one time we could so easily have the attention of so many mothers, those who are so truly the upholders of idolatry in India. The "old, old story" was rehearsed to them in prose and song, and their interest and attention was all we could have desired. We pray that the seed of the Word may have been dropped into the ground prepared by the Spirit for its reception, and if so, we know that some fruit will be gathered in—if not now—hereafter.

INDIA.—Lahore.

Miss Thiedi.

The grace of our Lord Jesus Christ be with you and all the honored ladies of the Committee!

Besides Mrs. Newton's schools, I have four of my own:

No. 1, a mixed school under Santu.

No. 2, a Mohammedan girls' school under Noorbibi.

No. 3, a Mohammedan girls' school under Allahjawai, and under the special care of Miss Ogden.

No. 4, a Hindoo girls' school under Matri.

No. 5, which *was* a Hindoo girls' school, too, under Ivalce, I was obliged to give up, as for some time no parents would like to send their children for fear they would become Christians. I was lately asked several times to reopen this school, and I shall try to do so. When I had to give it up, the Lord opened another Mohammedan girls' school for me, under Allahjawai, so that I had always the same number of schools. I do not even remember now all the times the Lord helped me so wonderfully.

One kind gentleman sent now and then a note of 50 rupees for the schools; but when he once stopped for a long while I was in want, and I prayed: "O Lord, I think dear ——— got tired; he has really done much, now please tell somebody else to help me."

One day three Christian officers, from Mean Meer, called to bring a message from a dear lady in the hills. They asked me about the work of the Lord in Lahore, schools, etc. I gave some information, and showed them the heaps of stockings knitted by the school children. Each bought some pairs, and promised to send the money. The next day I got not less than 58 rupees, as pay for some cotton stockings, for the schools; after some days again 9 rupees. Was it not the dear Lord who sent them? All praise to Him!

Some months ago I had paid all my schools but one. I had nothing left for it; all the monthly gifts were used up. Sunday it was on my heart all day: "O dear Lord, do not forget

this school!" That Sunday evening Rev. C. W. Forman brought some money for me from Mean Meer, wrapped up in a paper, and told me that the soldiers of the Bible-class had handed it to him after church for me. When I counted it, I found it was exactly as much as I wanted for this school.

As wonderfully as for the schools, the Lord cares for me in my own household. I have five orphan children, whom the dear Lord has brought to my home and motherly care; four are in my house and one is in Rev. C. B. Newton's boarding-school. I am thankful to the Lord that He allows me to have these children. Three of them are baptized, and, as we all believe, are true Christians. Two are longing for baptism; but Heera, I am afraid, is not converted yet. Please do pray for him and all my children. Though I have to care for these orphans, the dear Lord never suffers me to want anything.

As the Lord helped me to speak Urdoo fluently, and to read and write it too as much as required, I do not keep a *moonshee* now. Gurmukki I have to learn little by little in the zenanas and from my orphans. Persian I study with a *moonshee*, whose wife I am teaching, and as I help him something with his English studies, he never asked for any reward. I am going on slowly; but as I have to teach Persian in one school and in some zenanas, I am obliged to learn it.

I am very thankful to the Lord that I have dear Miss Ogden engaged with me in the same blessed work; but still my time is fully occupied through the work in the city and the orphans at home. Whenever I am able to do so, I take all the children with me, and they are always a help to me in the schools as well as in the zenanas; for though they have to learn reading and writing in Urdoo, English and Persian, they all learned knitting and sewing.

At home I make them do all kinds of work about the house, to keep them humble and to strengthen their health. They have great pleasure in their little gardens. So we are altogether a happy family, though we have no want of trials either.

At Home.

OUR PROMISE AND YOURS.

In one of the rooms at the Mission House in New York, on May 25, 1876, a meeting for conference was held by the representatives of the several woman's societies, a committee of the Board, and its secretaries and treasurer. There were altogether about fifty persons present, and an unseen Presence was there, felt and recognized by all. It was a meeting long to be remembered, and its influence will go not only through this year, to the work of which its consultations had special reference, but far beyond that,—it may be even into eternity.

What made it so memorable?

When we begin to try to answer this question, the earnest wish arises in the heart that by some subtle power of magic the spirit that was breathed over that meeting could be infused into this cold, dead paper, so that when the words thereon are read, they should kindle the eye with new life and soften it with new love to Christ; and when the hand touches the page, fresh energy and might should thereby be imparted, nerving and strengthening it to work for God.

Those who were there will realize the impossibility of conveying fully, by any words, the impression left on the hearts of all, of the wonderful manner in which God has used and is using the feeble instrumentalities there represented. There was no other explanation of the manifest advance in the power, intelligence and unity of the efforts put forth by the large body of workers whose representatives were there met together, except the one, that it was all of God.

But we will gather up the practical results of that day's conference, one with another, baptized as we believe them to be with the very spirit and blessing of the Master, and in view of these, point out the duty and privileges of the coming months to our

fellow-workers. Sitting, as we were, during those hours, at the feet of Jesus, and looking to Him to know what He would have us to do, we feel sure that He did not leave us to ourselves in our resolves and undertakings. He "knew all things." He "knew that we loved Him," and He told us again to "feed His sheep and His lambs," more faithfully and diligently than ever before. Was it strange or presumptuous if, in such companionship and under the inspiration of that smile of our Lord, we should have promised to set our mark higher, and to give more abundant labor in this than in any previous year?

Well, this is just what we did; and we come to you, our co-laborers, now, to tell you of our promises, our plans, and our hope and confident expectation from you. We did not promise for ourselves, the eight or ten of us who represented our own society there. No, we promised for *you;* because we knew that if you had all been there, with one heart and one voice, you would have said, "Let us go on! Let us take a long step forward this year! God has never failed to enable us to do what by His providence He led us to undertake. He seems clearly to call us now to *advance*, leaning upon His almighty arm. How can we hesitate or hold back?"

Shall we not all stand together now upon this high ground of faith and courage, looking not so much at the way by which the Lord has led us in the past, as at the pillar of cloud and fire which moves forward now and calls upon us to follow? Nor let us think so much of the *Society's* duty and the *Society's* progress, as of our own individual responsibility—yours and mine, reader—and our own personal obligation to fulfill the duty that grows out of it. Only when each and every one possesses and acts upon an abiding consciousness of responsibility and duty in this matter, will our church emerge from the thicket of debt and retrenchment and find itself in a "large place."

But what did we promise for you and for ourselves on that good day in May? We, of the Philadelphia Society, agreed to put the mark at which we would aim, as the sum of our contributions this year, at $100,000. It is a decided advance upon the

year just closed, indeed; but not so great as was made in the third year of our history, when from $18,000 we leaped to $51,000. It can be done, fellow-workers! Let every reader of these lines take *one* step in advance of last year in work for this cause—the length of that step being regulated honestly by *ability*—and it is done!

And what will the fulfillment of this resolution of the Philadelphia Society, and a corresponding action on the part of the other societies (which was also there promised), mean to the anxious, burdened officers of the Board of Foreign Missions and to the missionaries themselves? It will mean, other things being equal, the doing away with the existing debt and the avoidance of further retrenchment, possibly the power to make some advance on mission ground. Thus felt and spoke the officers of the Board who were present at the conference.

What an opportunity for us, women of our beloved church! Not to take from our fathers and husbands and brothers the burden which they rightfully should bear—for their own sake, not this—but so heartily and faithfully to take all of our own proper share of it, as that no part thereof shall fall or be unsupported; that, men and women together, we may carry the ark of the Lord far into the enemy's country, instead of sadly holding back because there is not strength enough to take it bravely forward.

But we went down somewhat into detail after we had thus made our general statement of what, God helping us, we would do. A letter was read from Dr. Jessup, of Tripoli, Syria, pleading for the purchase of the house occupied for several years by the school, but now to be sold absolutely by the owner. The sum of $8,500 in currency was needed to buy the house, and save the school from being at once homeless, securing it also from any such danger in future. The pleading was irresistible, and after an earnest prayer for guidance, the different societies represented agreed to divide the amount proportionately and buy the house. A telegram was sent the same day to Dr. Jessup, in these words: "Purchase property. Funds provided;" and we wished that we could follow it and see the joy and comfort it would bring to that

Syrian home and family. The part of this amount which the Philadelphia Society assumed was $3,000; and more, if necessary.

Other objects we shall bring before you from time to time; but we would now ask all those who have no special object for their contributions, or who have something belonging to the Lord's treasury, over and above their usual gifts, to aid us in fulfilling our pledge for this good work in Tripoli.

In *Woman's Work* for August or September we will give some account of this school and its results.

In view of all that has been told you, will you now ask yourself the question, before God, "What part of this work is *mine?*"

PRESBYTERIAL MISSIONARY LIBRARIES.

I WAS pleased to see in the March No. of *Woman's Work* an article on Missionary Libraries, full of good and timely suggestions. The most efficient means for diffusing information on missionary topics, is just what many workers would like to reach.

I hope very many local societies will act upon the excellent hints furnished by J. M. H. But I fear large numbers of our weaker societies, especially those in the country, will feel that it is not practicable for *them* to establish libraries, and many lack a leading spirit by whom such an effort could be made successful. Would it not be feasible to establish a circulating library for the use of *all* the societies which are united in a Presbyterial organization? Let each one of the auxiliaries furnish money for the purchase of one book annually, and very soon a library containing most of our standard missionary works would diffuse light and arouse interest in every part of that field.

Each book might be allowed to remain in a particular society three months, which would, except perhaps in the larger societies, afford time for all interested to read it. At the end of that time, and of each succeeding three months, let an exchange be made, according to some well-arranged plan. Each society would in this way be furnished with four interesting books the first year, having only incurred the expense of purchasing one.

WHAT WILL YOU DO WITHOUT HIM?

BY FRANCES RIDLEY HAVERGAL.

I could not do without Thee,
O Saviour of the lost!
Whose precious blood redeemed me
At such tremendous cost.
Thy righteousness, thy pardon,
Thy precious blood must be
My only hope and comfort,
My glory and my plea.

I could not do without Him;
Jesus is more to me
Than all the richest, fairest gifts
Of earth could ever be.
But the more I find Him precious,
And the more I find Him true,
The more I long for you to find
What He can be to you.

You need not do without Him,
For He is passing by;
He is waiting to be gracious,
Only waiting for your cry;
He is waiting to receive you,
To make you all His own!
Why will you do without Him,
And wander on alone?

Why will you do without Him?
Is He not kind indeed?
Did He not die to save you?
Is He not all you need?
Do you not want a Saviour?
Do you not want a Friend?
One who will love you faithfully,
And love you to the end?

Why will you do without Him?
The word of God is true;
The world is passing to its doom,
And you are passing too.

It may be no to-morrow
Shall dawn for you or me;
Why will you run the awful risk
Of all eternity?

What will you do without Him
In the long and dreary day
Of trouble and perplexity,
When you do not know the way,
And no one else can help you,
And no one guides you right,
And hope comes not with morning,
And rest comes not with night?

You could not do without Him,
If once He made you see
The fetters that enchain you,
Till He hath set you free;
If once you saw the fearful load
Of sin upon your soul,—
The hidden plague that ends in death,
Unless He makes you whole.

What will you do without Him
When death is drawing near?
Without His love—the only love
That casts out every fear;
When the shadow-valley opens,
Unlighted and unknown,
And the terrors of its darkness
Must all be passed alone!

What will you do without Him,
When the great white throne is set;
And the Judge who never can mistake,
And never can forget,—
The Judge whom you have never here
As Friend and Saviour sought,—
Shall summon you to give account
Of deed and word and thought?

What will you do without Him,
When He hath shut the door,

And you are left outside, because
You would not come before?
When it is no use knocking,
No use to stand and wait,
For the word of doom tolls through your heart,
That terrible "Too late!"

You *cannot* do without Him!
There is no other name
By which you ever can be saved,
No way, no hope, no claim!
Without Him—everlasting loss
Of love and life and light!
Without Him—everlasting woe
And everlasting night.

But with Him—oh, with Jesus!
Are any words so blest?
With Jesus—everlasting joy
And everlasting rest!
With Jesus—all the empty heart
Filled with His perfect love;
With Jesus—perfect peace below,
And perfect bliss above.

Why should you do without Him?
It is not yet too late;
He has not closed the day of grace,
He has not shut the gate.
He calls you; hush! He calls you;
He would not have you go
Another step without Him,
Because He loves you so.

Why will you do without Him?
He calls and calls again,
"Come unto Me! come unto Me!"
Oh, shall He call in vain?
He wants to have you with Him;
Do you not want Him too?
You cannot do without Him,
And He wants—even you!

LEAMINGTON, ENGLAND, April, 1876.

THE NORTH AMERICAN INDIANS

Claim our special thought and prayer this month. The Board of Foreign Missions has six missions among them: the Seneca, in Western New York, where our own missionary, Mrs. Asher Wright, is laboring; the Chippewa, at Odanah, Wisconsin, where Mrs. Baird and Miss Verbeck represent our Society; the Omaha, at Blackbird Hills, Nebraska; the Dakota, in Dakota Territory, where we have Miss Williamson; the Creek, in the Creek District, Indian Territory; and the Seminole, in the Seminole District, Indian Territory.

The following is from Mrs. Wright, of Versailles, New York:

. . . "I want to make the industrial school-house a pleasant and attractive place. I would like some nice pictures to hang on the walls,—pictures of Bible scenes, or anything which has a lesson in it. I would like a quantity of papers containing pictures, such as the *Christian Weekly* and some temperance papers have. I could use picture cards and books to draw the children into my Sunday-school. It would be a great help to me if some kind friend could send me a box of such treasures. I should carry up a few at a time, and they all are so exceedingly fond of bright colors and pretty things that even the older people would come to see them. When I look at my own weakness and lonely condition, my heart almost fails me at the thought of the work in which I am engaged; but I remember the promise, 'Lo, I am with you alway,' and am cheered and encouraged. Let me entreat your prayers that Christ's strength may be made perfect in my weakness."

NEW LIFE MEMBERS.

Buchanan, Miss Martha
Davis, Miss E. Carrie
De Heer, Mrs. C.
Elder, Miss Elizabeth
Hall, Mrs. Edward
Husted Mrs. Wm. V.
Knapp, Mrs. A. B.
Morris, Mrs. Wistar
Riggs, Mrs. Herman C.
Scovel, Miss Elizabeth Denny
Search, Mrs. Matilda
Ware, Mrs. C. S.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Bethel, Ohio.
Derry, Pa.
Fredericktown, Ohio.
Gahanna, Ohio.
Georgetown, Pa.
New Athens, Ohio.
New Carlisle, Ohio.
Reynoldsburg, Ohio.
Sandusky, Ohio.
Scipioville, N. Y.
Seven Mile, Ohio.
Sharonville, Ohio.
Sheakleyville, Pa.

BANDS.

Circleville, O., 1st Ch. Miss. Band.
Jamesburg, N. J., Rhode Hall.
Philadelphia, Pa., Little Gardeners.
Wyoming, O., King's Daughters.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from May 1, 1876.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS. — Athens Aux., for Sciopticon for Miss'y, Allahabad, ... $20 00
BELLEFONTAINE. — Bucyrus Aux., Cent. Off., . . 14 00
BLAIRSVILLE.—Blairsville Aux., for sch'p, Bogota, $40, for sch'p, Oroomiah, $21 70; Miss. Bd. for debt of Board, $90; Fairfield Aux., for Miss'y, Brazil, $46; Greensburg Aux.,Cent. off., for debt of Bd., $86, . 233 70
BUTLER. — Concord Aux., $29 58; Ebenezer Aux., $20, ... 49 58
CARLISLE.—Derry Aux., $25; M'Connelsburg Miss. Bd., $15, ... 40 00
CAYUGA.—Scipioville Aux., . 5 00
CHESTER. — Chester 3d Ch., Mrs. Theo. Hyatt, $5, Mrs. J. Morris, $10 ($15), for debt of Board; Great Valley Ch., Mrs. Lewis Worthington, $5, Miss Sallie Wilson, $5 ($10), . . . 25 00
CHILLICOTHE. — Marshall Aux., ... 4 00
CINCINNATI.—Cincinnati Central Ch. Aux., for Missionaries, $125; Mt. Auburn Ch., Willing Workers, sup. Ledyard & Taylor, sch'ps, Dehra, $120; 3d Ch. Aux., $40; Delhi Aux., $20 20; Glendale Aux., $100; Earnest Workers, $20 ($120); Lebanon Aux., $26; Sharonville Aux., $6, . . $467 20
CLARION.—Clarion Aux., for Rio Claro School, . . 50 00
CLEVELAND. — Cleveland 2d Ch. S. S., sch'p, Mexico, $100, sch'p, Mynpurie, $30, Canton Mission, $100 ($230); Collamer Miss. Bd., sup. sch'p. No. 15, Kolapoor, $25, ... 255 00
DAYTON. — Greenville Miss. Bd., ... 3 00
ELIZABETH.— Dunellen Aux., for sch'p, Gaboon, $20; Perth Amboy, Harriet Newell Band., for scholarship Mynpurie, $30, for Fund for Missionaries' Children, $30, . . . 80 00
ERIE.—East Springfield Aux., $30; Erie 1st Ch. Aux., sup. Bukhshi, Saharanpur, $100; Franklin Aux., sup. schools, Shanghai, $20; Georgetown Aux., for Miss'y, California, $7 60; Greenville Aux., (of which $12 50 Cent. off.) $42 50, S. S., $3 ($45 50); Pleasantville Aux., $22; Titusville Aux., $52, . . . 277 10
HOLSTON.—Greenville Aux., . 1 00
KITTANNING. — Brush Valley Aux., for sch. Petchaburi, $12; Eldersridge Aux., for sup. school, Alma, Syria, $50, for Debt of Board, $60

($110); Middle Creek Aux., $6 25; Slate Lick Aux., for school, Yankton, Dakota, $25 50, ... $153 75

Mahoning. — Poland Aux., Cent. off. $12 50; Salem Aux., for Debt of Board, $31 50; Youngstown 1st Ch. Girls' Miss. Bd., $25, . 69 00

Monmouth.—Jamesburg, Rhode Hall S. S, Bd., sup. orphan, Futtehgurh, $36; Plattsburg S. S. $11 55, . 47 55

Morris and Orange.—Hanover Aux., for sch., Canton, $100; Orange 1st Ch. Aux., for Miss'y, Canton, $225, . 325 00

New Brunswick.—Three Bridges S. S., for work, Rio Claro, $9 50; Trenton, Mrs. F. J. Slade, for Miss'y, Allahabad, $150; 3d Ch., Beatty Bd., sup. Minnie Andrews, Dehra, $60; 4th Ch. Aux., for Miss'y, Allahabad, $113, for Sciopticon, $13; Stockton Aux., for sch., Sughbin, Syria, $40, . 385 50

Newton.—Clove Aux., $38 25; Marksboro' Aux., $12, . 50 25

Northumberland. — Lewisburg Aux., $50; Bloomsburg Aux., $6 15, . . 56 15

Philadelphia.—Arch St. Aux., sup. Zenana Teacher, Futtehgurh, $84 75; Calvary Aux., for Miss'y, Sabbathu, $40; Clinton St. Aux., $30; 2d Ch., Star of the East Bd., sup. orphan, Sidon, $50, Mr. Graeff's Bible Class in Mrs. Cary's School, for gen. ex. orphan dep't, Sidon, $40 75 ($90 75); West Spruce St. Ch. S. S., for Mrs. Nevius' Schools, Chefoo, $50, . . . 295 50

Philadelphia Central.—Immanuel Ch., two ladies Cent. off., $2; North Ch. S. S., No. 2, sup. sch'ps, Dehra and Oroomiah, $22 50; 1st Ch. N. Lib., Little Gleaners, for sch'p, Kolapoor, $35; Olivet Ch., Jesus' Little Lambs. sup. Mary Coleman, Dehra, $30, for Sciopticon, $10 ($40), . 99 50

Philadelphia North.—Germantown, 1st Ch. Aux., for Miss'y, Japan, . . . $112 50

Pittsburgh and Allegheny Com.—Mt. Pisgah Ch., The Misses Patterson, $3, Miss E. Ramsay, $1, Miss J. Moore, $1 ($5); Swissvale Aux., $60 26; Wilkinsburg Aux., Cent. off. (of which $5 from pastor's family) $41, 106 26

Portsmouth.—Winchester 1st Ch. Aux., ... 7 00

Rochester. — Sweden Aux., for sch'p Ningpo. . . 20 00

St. Clairsville. — Bellaire Aux., for Debt of Board, $50; Concord Aux., sup. B. R. Lahore, $25 20, . . . 75 20

St. Lawrence. — Watertown 1st Ch. Aux., for sch'p, Mexico, $30; Miss Hubbard, Cent. off. for debt, $1, 31 00

Shenango. — Beaver Falls, Children's Miss. Bd., . . 79 81

Steubenville. - Cannonsburg Aux., $8 60; New Cumberland Aux., $10 25; Richmond Aux., $15; Waynesburg Aux., $5 ($38 85), for Miss'y, California; Carrollton Aux., $26; Centre Unity Aux., $4 50; Mt. Leigh Aux., (of which Mrs. Doak, Mrs. Crisswell and Mrs. Vanderman, each $1, Cent. off.,) $9, . . . 73 35

Syracuse.—Fulton Aux., $3; Oswego 1st Ch., for three sch'ps, Sidon Orphanago, $50, ... 53 00

Transylvania.—Danville 2d Ch., J. L. McKee Bd., for work under Mrs. Lucas, Futtehgurh, . . . 20 00

Washington. — Claysville Aux., Mrs. McCarrell, Mrs. S. McLane, Mrs. A. Mills, Mrs. A. M'Conaghy, Mrs. A. Jackson, Mr. Sawhill, Miss E. Sawhill, Mrs. S. Wilson, Mrs. M. A. Ritzell, Miss M. Oliver, Mrs. Z. W. McWilliams, Mrs. S. Donaghy, each $1, Mrs. A. Campsey, 75 cts. ($12 75), Cent. off. for Debt of Board; Cross Creek Aux., Cent. off. for Debt, $21; Upper Buffalo Aux., Cent. off. for

Debt, $32; West Alexander Aux., Cent. off. for Debt, $15 50; West Liberty Aux., sup. sch'p Futteghurh, $11; Collection at Meeting of Presbyterial Soc., 1st Ch. Washington, $56; Burgettstown Aux., $5; Upper Buffalo, $1; Cross Creek, $3; Prosperity, $1; Mt. Prospect, $5; W. Alexander, $1; Wheeling 1st Ch., $2; Miss Maggie Ott, $10; Mrs. Marchant, $1 ($85), Cent. off for Debt., . $207 25

WESTMINSTER.—Lancaster Aux., sup. nat. tea., Canton, $50; York Aux. (of which $100 for sch., Syria, and $50 sup. Matron Sch., Canton), $171 51, . . 221 51

WOOSTER.—Nashville Aux., . 43 65

ZANESVILLE.-Coshocton Aux., $24 65; Dresden, Mercy Drops, for sch'p Beirût Sem. $60; Keene Aux., $13; Martinsburg Aux., (of which $5 birthday gift of Mrs. Berryhill), $24; Willing Workers, $26 60 ($50 60), for sch. Pingtu, China, ... 148 25

CENTENNIAL OFFERING.—Bedford, Pa., Miss M. Finley. $1; Mrs. M. McCalla, $1; Cape Vincent, N. Y., Mrs. Austin Rogers, $1; Le Claire, Iowa, Mrs. P., $1; New York, M. R. R., for heathen children, $3; Mrs. Romaine, $2; Philadelphia, Miss Mary Cole, $1; Miss Michener, $1; "T.," for debt, $1; Miss Evans, $1; Mrs. D. A. Cunnington, $1; Mrs. Robert Thompson, $1; Miss Mary Thompson, $1; Mrs. J. Bossert, $1; Miss M. Wilson, $1; Miss Reinhardt, $1; Statesville, N. C., Mrs. E. Billingsly, for Children of Missionaries, $1; Uhricksville, O., Mrs. John W. Adams, $1; Waterford, N. Y., Eunice Burton, $1; Waynesburg, Pa., Mrs. Wagner, $1, . . . $23 00

MISCELLANEOUS.—Allegheny, Pa., N. End Miss. Soc., prem. on gold draft, $7 19; Annandale, N. J., A. T., $1; Camden, N. J., R., $1; Chestnut Hill, Pa., for Sorocaba Sch., $5; for Gen. Fund, $5; Clinton, Ill., Mary L. Waters Soc., for girls in China, $11; Cranford, N. J., C., $1; Elizabeth, N. J., Mrs. W. T. Morrison, $1; Horse Heads, N. Y., Mrs. A. Banks, $5; Leaman Place, Pa., Mrs. Robinson, for freight, 30 cents; Mexico, N. Y., Mrs. A. M. Emery, $2 35, Miss Eliza Emery, $10; New Albany, Ind., Mrs. M. A. Lapsley, of which $500 for purchase of Mission House, Tripoli, Syria, $1000; Newtown, Pa., Mrs. Ewing, $10; Newville, Pa., A Friend in Christ, $1; Philadelphia, "A Spinster's Mite," for Debt of Board, $5; "Another Spinster's Mite," for Debt, $5; A Lady, for Debt of Board, $10; A Lady, for Debt, $5; Cash, for Debt. $1; Cash, for Debt, $1; Scranton, Pa., Mrs. S. C. L., for San Paulo, Brazil, $5; Spencerport, N. Y., Miss E. Dyer, for sch. Sorocaba, $5; Towanda, Pa., cash, sup. Mrs. De Heer's assistant, Corisco, $25; West Chester, Pa., Mrs. S. F. Garrett, for fund for Missionaries' Children, $1, . 1,123 81

Total Receipts for May, 1876, $5,407 40

A box of rewards has been sent to the school at Gaboon by the Port Penn Aux., Del. Value not given.

The Auxiliary of the 2d Ch., Indianopolis, was credited by mistake in the May No. of *Woman's Work* with $220, which should have been credited to the 3d Ch., Indianapolis.

MRS. J. M. FISHBURN, *Treasurer*,
1334 Chestnut Street.

PHILADELPHIA, June 1, 1876.

W. P. B. M.

Northwestern Department.

AFRICA.—Corisco.

MRS. DE HEER.

. . . WE, in our isolation, sometimes feel almost as if we were working alone, as far as human help is concerned, and when the dear ones at home become personally identified with us in any way, it gives us joy and strength. "Julia," your protegé, is named for a very dear friend,—a daughter of the Rev. Dr. Sawtelle, now of Brooklyn. She is one of the most intelligent and the best looking of all our girls; "black, but comely;" a fine reader, a sweet singer, and a child that with the blessing of God will repay the efforts put forth for her. Your generous co-operation, combined with our labor, takes her from a home of heathenism, which is but a libel upon the name of *home*, as you and I know it, and gives her a Christian home and education. And just now her being with us prevents her being given up by her people to a person who has a claim against her father, and who has taken him prisoner. He had become involved in some difficulty. Though the heathen are often in their fashion fond of their children, we well know that even their "tender mercies are cruel," and they do not hesitate to use the children for their temporal advantage by selling them to those who will pay for them, giving them as pawns in certain cases. . . .

M. is about eight years of age, has been with us nearly two years, can read her native language, and sing. Your generosity will enable her to continue with us, will provide her "*ngwera*" and "*mwanda*." These are preparations of cassava, which, with fruit, constitute the principal food of the natives. Sometimes they have plantains, yams and sea-turtles, by way of treat. . . . When we

sigh—as what heart will not?—for human sympathy and human love, in the midst of heathenism, where nearly all about us are antagonistic in heart and faith, God raises up friends who send us loving, comforting words, which are as cordials, when we know how fully the heart indites what the pen writes. Pray earnestly, my dear friend, that we may be faithful, you and we, to the trust we have assumed.

NORTH AMERICAN INDIANS.

Mrs. W. S. Robertson.

Tallahassee, Indian Territory.

. . . We are just having the pleasure of scattering the Epistle of James, and those of Paul to Titus and the Ephesians, among the people, and we have resumed our work on the Acts. How glad I should be to be able to have that ready very soon for the Bible Society; but my interruptions are so manifold, that I fear I shall be unable to accomplish it before our vacation, if I can even then complete the second revision. A lady who was with us when the war scattered us in different directions, offers most earnestly to come to my relief, but the Board is unable to add to the list of laborers while the debt remains so heavy. Truly it does seem sad when God has blessed His professed followers with ample means for supporting all those who volunteer their services, that the proportion between those who are ready to consecrate themselves to the work and those who give "as the Lord hath prospered" them is so unequal.

As my time is so fully occupied, I will ask you to allow me to enclose to yourself, hoping it will not put you to inconvenience, a small thank-offering for the personal favors to mine and me, shown partly by those west and partly by those east of you. If they could but know how greatly refreshing, as well as *helpful*, their gifts have been, I might say to them, as Paul said of the coming of his friends, "They have refreshed my spirit and yours." Indeed, I know that I may say so now, for giving of that kind enriches the giver more than the receiver.

The Westminster Band, Detroit, have continued their support of a scholar; they have again contributed $50, which I apply towards Miss Brown's salary. In making out their annual gifts of clothing for the help of needy scholars, they have added some things for myself, which would delight the heart of any missionary lady, I am sure. Besides have come gifts from New York of many needful things. Choice books, just such as missionaries need, but cannot always afford, are sure to find their way into their boxes.

Then a Christmas box from Pittsburgh and Allegheny, with their suburbs. I doubt if ever such a Christmas box was sent to any school before. A generous supply has been laid aside for our next Christmas, and as "Christmas Trees" have become an institution with us, we count it among our special providential blessings that they are thus provided for from year to year.

While I am recounting gifts, let me ask you to tell the readers of *Woman's Work* of the gift of $100 from Denver friends, which enables us to employ the aged translator, of whom they have already heard, on the work of Bible translations, whenever my time will admit. Elmira, N. Y., has also a large share in our work, paying our daughter's salary and over $130 towards Miss Brown's. Do you wonder then, in view of these things, that we have thanked God and taken courage, even though the Board was not able to furnish us sufficient help?

Last, but not least, I must tell you of a kind Providence which sent back to us a dear old lady who began her missionary work among the eastern Cherokee natives in 1821. Next month will complete her eighty-sixth year, yet she finds many a way in which to comfort and help me as a mother would; besides the one constant comfort there is in feeling that God's blessing abides on the house under whose roof is found one of His aged faithful servants. For seventy-two years she has been numbered among Jesus' disciples, honoring her Master by cheerful activity in whatever way she was most needed. Twice since she became advanced in years has she gone to her relatives, fearing that she might become a burden to missionaries whose cares and toils she so well knew,

and again we thank God for sending her to us. As one of our young ladies exclaimed the other day: "She is a constant lesson to us all!" Her presence and counsels greatly strengthen our faith.

Although, as a whole, our school has never been so orderly and studious before, there have been discouraging cases which have reminded us of God's prophecy to Satan, "Thou shalt bruise his heel." But thanks be to God for the first part of that promise, "It shall bruise thy head." The "prince of darkness" cannot prevail. I said to a rebellious boy the other day, "That great enemy whom the Bible speaks of as a lion seeking whom he may devour, is wishing to destroy you; but that other lion, 'the Lion of the tribe of Judah,' is stronger than he." None see stronger proof of the enmity there is between the seed of the two than missionaries; but none probably have stronger proof of the fulfillment of the precious promise, "Lo I am with you alway, even unto the end of the world."

PERSIA.—Tabriz.

Extracts from Letters from Miss Jewett.

. . . I have become much interested in this young man (teacher of Armenian), and sincerely wish that he may become a true Christian. He is twenty-nine years of age, has a pleasant, good-looking wife, and three little daughters. He is Armenian, but considerably enlightened. He never attended our meetings before he commenced coming to give me lessons, but at my request he has attended a number of times since, and promises to come every Sabbath, unless hindered in some way. Is he not a worthy object of special prayer? Will not some who are praying and working for Persia take up Mirza Asdwasdadoor as a special subject of prayer? His name means "given of God." May he be truly born of the Spirit He has learned French of a Frenchman, who teaches French in the Armenian school, and his occupation is to teach the sons of the wealthier and aristocratic Mus-

selmans and Armenians. Thus going about from house to house, he has a very great opportunity of doing good for Christ, if his heart is thus inclined. He says that he does talk with the Musselmans where he goes; but he himself needs a change of heart. Let us unite our prayers for his conversion.

. . . Referring to her school in the Kalla, she says:

And this is all, eleven in number; some others have talked of coming, but all ended in talk so far. This looks small when compared with your western eight-years-old town, with one thousand pupils and seventeen teachers. But when I remember that I am in Tabriz, one of the most bigoted and wicked cities in the world, I go forward joyfully in my work, trying to be faithful to these eleven precious souls. They are all reading the Armenian primer, excepting the children of Mullah Abdul Hassan, who read the Turkish primer. I do all the teaching myself, so that I am confined to the school-room most of the day. If I am called away for any reason, I leave them in charge of Yelesetet. If we go out in the afternoon to make a call, I dismiss them to their homes. I spend an hour each morning in a special Bible lesson. . . .

On January 13th, which was the Armenian New Year, I had an embryo examination. Mrs. Easton had her organ taken over, and enlivened the otherwise tedious exercises with singing. Parents and mothers and sisters were present, and a good impression was made. Then we had a short vacation, and now have entered upon our second term. They all attend the Sabbath day and Friday afternoon meetings. Wednesday afternoons I give a holiday, that I may be free to go to Lalawa. There are thirteen girls there this winter. I can see that they make progress, though very slowly. Besides going there every Wednesday, I go also on Sabbath before the afternoon service here, and hear them repeat hymns and verses of Scripture, and give them a little Sabbath day talk. It takes them a long time to learn a hymn. In the beginning of winter I promised a picture to each one of whom Marian should give a good report, and an extra picture to each one who should be present every Sabbath. Three of them received the extra pictures. One of the little girls said: "Will you give

me a picture if I will come every Sabbath?" When I told her yes, she said, "I'll come." I have them on trial until the Easter festival. . . .

I do sincerely hope you will be able to send me an associate next fall; I need one and want one very much. There is work enough for two, and it is not good for one to be alone. Of teaching, translating and visiting among the women, there is plenty to do now, and opportunities are increasing. I always receive a cordial welcome where I go. It is very desirable that whoever comes should be able to sing and teach music, and she should bring an organ with her. . . .

You make some inquiries about Persian wells. There is a system of wells called in Persian language *Khanant*, in Turkish *Karess*. They are dug from fifty to seventy feet deep, and sometimes even deeper. An underground channel connects them, one with the other. By this means water is brought from the mountain side and distributed over the plains. All Tabriz is watered in this way. There is a rude reservoir outside the city, and the water is carried through the streets by a kind of channel, which the natives call *sur gole* (water-road). It is about a foot square, and built of stones and covered over with earth. In the yard of each house there is a reservoir built in the wall, and as all the yards are lower than the streets, the water is very easily conveyed into it. In some houses where there is no reservoir the people buy water, which a man carries through the streets on his back in a skin (in Bible, bottle). Often the water thus brought is stagnant and filthy, but the people use it for all household purposes, and even drink it. We, as do all the foreigners, have the water we use for cooking and drinking brought from outside the city. There it is pure and fresh, just as brought down the mountains. The water in the reservoir we use for washing. It is quite expensive keeping up these *karesses*. A man pays ten dollars for water enough to water his wheat field once, and twice watering through the season generally suffices. Persia is rich in mineral and natural resources, and might be made a beautiful and prosperous land but for lack of energy and enterprise.

Home Work.

WHAT SHALL IT BE?

Years mark the milestones in human life, generations and centuries in national and ecclesiastical history. Our Republic is now celebrating its Centennial year, and in this month of months to all who glory in our national life, we seem to have reached the very climax of all that thrills the loyal heart, and would fain leave it a white stone as a memorial. Some of us have seen one or two, or possibly threescore years, as men count them. The Woman's Union Foreign Missionary Society, the pioneer star in the bright galaxy of woman's organizations for work in foreign lands, is but fourteen years old. Successive stars have revealed themselves, till the canopy is studded with them. Some women count the years of their lives by this loved work for their Saviour. If labor of love, growth in grace, enriching of the soul, outpouring of blessings, sure and eternal, be the measure, it is well thus to do.

The Fifth Anniversary of the Northwestern Board has been held. The Master honored the celebration with His presence. Can we not sing with Mary, "He that is mighty hath done to me great things, and holy is His name?" "Lo, I am with you alway," is the promise. Let retrenchment be a forbidden word. Let the battle cry of the church be "Forward!" not "Halt!"

We are pledged in Christian faith and common honesty to sustain and relieve our substitutes at the front, ere they fall exhausted with their labors. In order to do this, let us begin *now* and steadfastly continue. Let us adopt the apostolic rule of giving weekly as the Lord prospers us. Let the rich measure their gifts of abundance by the depth of poverty of some of their sisters, and give to the point of self-denial. Some women feel the weekly dime they give, all the year round, for it means sacrifice. Let every church organize an auxiliary, every presbytery organize its churches, and every woman and child add a drop to

the steady stream. Let every family take *Woman's Work* and *Children's Work*. Let every heart pray daily for this blessed cause, and each one give a special Centennial offering to God for His great goodness. All honor to those who have made noble sacrifices and given their dollars. Let each woman feel that she *must* have some part and lot in this matter, each seizing the golden opportunity; then when 1876 shall have passed into history, the Presbyterian women will not be without a shining record, and the last months of this year will be its best months.

M. H. F.

LET IT GO ON.

THIS grand work of gathering Centennial dollars, which so magnificently rounded out our contributions for the year, must not be stayed. How every heart thrilled with joy and gratitude as our Treasurer read, down there at Indianapolis, twenty-five thousand, four dollars and six cents! Rejoice, O women of the Northwest, for ye are strong! Let this record teach you what your capabilities are, and incite to new effort, even to the additional ten thousand for this Centennial year asked for by our President. Having made such a beginning, what may we not do when the fires are kindled that proclaim a nation's enthusiasm? Surely every Christian woman who asks herself, What can I do? will feel that she can show in no better way her appreciation of what God has done for her than by helping to bestow light and liberty on those far-off sisters who are sitting in darkness and vilest bondage. Let every auxiliary have its roll of honor, and every name be perpetuated that gives the extra dollar, or dollars. You know not how much interest will attach to such a list in years to come. Had we space, we could give many extracts from letters received previous to the annual meeting, showing how much persistent effort accomplished. One dear old lady of nearly fourscore went from house to house until she had collected twice as much as had been supposed possible. Shall we not with one heart and one mind go forward, making this year of our Lord so glorious that it will shed a radiance over our entire future history?

GIVING AND RECEIVING.

BY JUNIATA.

It is John, the Beloved Disciple,
Who tells us the story so sweet,
Of Mary, who brought the rich ointment,
And poured upon Christ's blessed feet.
'Tis a tender and beautiful story,
Of love for the Master and Lord;
For she lavished her costliest treasure
With never a thought of reward.
She knew not, in lasting remembrance,
Her name the far future should hold;
She thought not, in gracious memorial,
The tale of her love should be told.

But, e'en as she stood by the Master,
And none but He thought upon her,
The scent of her precious ointment
Pervaded the house where they were.
The offering she made unto *Jesus;*
But all of the guests in the room
Were told of the honor she paid him
By the breath of that fragrant perfume.
And Mary, in tenderness bending,
Some service, her sole loving care,
In wiping the feet of the Saviour
Bore the odor away on her hair.

O beautiful type of good-doing!
Sweet symbol of what they may win,
Who give their hearts' choicest and dearest,
Thinking *only* of *Jesus* therein.
The fragrance of offerings so precious,
Shall be known in the spice-laden air,
And the "Head shall with oil be anointed,"
Though that were no part of the care.
Oh, hasten to bring the sweet ointment!
'Twas a woman who offered it first,
And for us in these bright, later ages,
The story of love is rehearsed.

GREETING FROM PERSIA.

MISS BASSETT.

MISS B.'s greeting came too late for the meeting at Indianapolis. She writes:

TO THE MISSIONARY MEETING AT INDIANAPOLIS, GREETING:—May God's richest blessings be poured out upon you, and may He be near to guide and direct you in all your deliberations for the advancement of His cause and kingdom!

The memory of last spring's meeting is still fresh in my mind, and the thought that so many Christian friends are laboring with me and praying for me cheers many a lonely hour.

The school for girls progresses nicely. We have fifteen pupils, who, with their bright faces, have already won a place in my heart. By next fall I hope to have sufficient command of the language to instruct them myself. While remembering others at a Throne of Grace, remember us. We very much need an outpouring of God's Spirit.

We have been constantly in receipt of delightful letters from the dear co-laborers in Indianapolis who helped to make our annual meeting such an eminent success. Our limited space allows only the following brief extracts: "We feel that you have done us very much good by coming. Pray for us, that we may not lose what we have gained. Some of us have thought of the women who followed Jesus from Galilee, ministering to Him, and we are ambitious to be reckoned among them."

This from a pastor's wife who was one of the secretaries. "I am astonished at the heaping measure of the spirit of missions which has come upon our churches.

"I want Indiana to be giving that $20,000 every year, through her 18,000 Presbyterian women."

"Our congregation is divided into eleven parishes, each in the care of a faithful woman, who is to collect every month the dimes and nickels, and try to secure the attendance at the monthly meetings of every one."

A NEW Leaflet by Mrs. Rhea, entitled "How to Manage a Missionary Society," has just been published by the Northwestern Board. Persons desiring a copy, can send to Room 48, McCormick Block, Chicago, Illinois.

NEW AUXILIARIES.

Bardolph, Ill.
Bloomfield, Iowa.
Chicago, Ill., 4th Ch.
Hamlet, Ill.
Huntington, Ind.
Indianapolis, Ind., 7th Ch.
Indianola, Iowa.
Liberty, Ind.
Logansport, Ind., Union Pres. Ch.
New Albany, Ind.
Niles, Mich.
Osceola, Iowa.
Oskaloosa, Iowa.
Raisin, Mich.
Scotch Grove, Iowa.
Smithville, Ill., Salem Ch.
Terre Haute, Ind., 2d Ch.
Vassar, Mich., Young Ladies Missionary Society.
Vassar, Mich., Excelsior Band.
" " Little Helpers.

NEW LIFE MEMBERS.

Mrs. H. M. Bacon,
Mrs. Laura Blackman,
Miss Jeannette Breckenridge,
Mrs. E. P. Chapman,
Prof. J. Estabrook,
Mrs. J. Estabrook,
Mrs. Walter Forsyth,
Mrs. B. Jenkins,
Mrs. S. T. Keith,
Mrs. La Rue,
Mrs. J. N. McLeod,
Mrs. D. P. Putnam,
Miss Ella I. Williams.

ERRATA.—Mrs. Wm. N. Jackson in June No. should have been Mr. Wm. N. Jackson.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, for May, 1876.

Marion, Iowa, for Mrs. De Heer's school, Corisco, Africa,	$20 00
Toledo, Ohio, W. M. S., Westminster Ch.,	10 00
Bloomington, Ill., 2d Pres. Ch., April, '76, premium on gold draft,	18 87
Adel, Iowa, Aux. Soc., Centennial Offering,	15 75
Chicago, Ill., 5th Pres. Ch., W. M. S.,	37 16
Eugene City, Oregon, W. M. S.,	$20 50
Evansville, Ind., W. M. S., for Mrs. Warren, India, $30; gen. fund, $30; Cent. Off., $10,	70 00
Hanover, Ind., W. M. S., additional Cent. Off.,	10 00
Chicago, W. M. S., 1st Pres. Ch., sup. Mrs. H. H. Jessup, Beirût,	81 25
Birmingham, Mich., for L. M.,	10 00

Bloomington, Ind., Miss. Circle of Walnut St. Ch.,	$25 00
Springfield, Ill., Young Ladies' Miss. Soc. of 1st Pres. Ch., for Gormezsch, Brazil,	70 00
Logansport, Ind., W. M. S., for Canton School,	15 51
Danville, Ind., W. M. S.,	10 00
Minneapolis, Minn., Miss. Band, Cheerful Givers, for sup. of Chanakeo School (*gold*),	20 00
Lafayette, Ind., W. M. S., of 1st Pres. Ch., for pupil in Oroomiah, Persia,	38 00
Detroit, Mich., Mrs. Geo. W. Hoffmann, for sup. of Hoffmann School, India (*gold*),	40 00
Normal, Ill.. Centennial Fund ($8),	18 00
Lake Forest, W. M. S.,	15 00
Greencastle, Ind., Cent. Off.,	4 00
Indianapolis, Ind., 1st Pres. Ch., Infant Class,	10 00
Kankakee, Ill., W. M. S., 1st Ch.,	16 00
Danville, Ill., W. M. S., Cent. Off.,	12 00
Fairfield, Iowa, W. M. S., for Debt of Board,	15 00
Bedford, Ind., W. M. S.,	10 00
Evanston, Ill., Mrs. A. G., A penny a week extra for China,	52
Vinton, Iowa, W. M. S., for Miss Jewett's salary, $50; (18) Cent. Off., for Miss Mary Pratt's salary, $50,	100 00
Homer, Mich., W. M. S.,	25 00
Kidgeville, Ill.,	2 00
Crawfordsville, Ind., W. M. S.,	25 00
Chicago, Ill., W. M. S., 3d Pres. Ch., Cent. Off.,	10 00
Granville, Ohio, Cent. Off.,	36 00
Davenport, Iowa, College Av. Pres. Ch., Cent. Off.,	2 00
Delphi, Ind., Miss Sallie E. Little, for sup. of pastor's wife, Mena, at Garalana, Persia,	41 75
Evanston, Ill., W. M. S. ($5 of the amount from little boys),	6 00
Valparaiso, Ind., W. M. S., sup. of Mrs. Warreu.	10 00
Bowling Green, Ohio, W. M. S.,	$3 00
Perrysburg, Ohio, W. M. S., for Bible reader,	40 00
Bryan, Ohio, W. M. S.,	1 40
Valparaiso, Ind., Mrs. M. E. Brown, Cent. Off.,	7 25
North Henderson, Ill., W. M. S.,	10 90
Kossuth, Iowa, W. M. S., 1st Pres. Ch.,	25 00
Ypsilanti, Mich., W. M. S., for Miss Dean's salary, Cent. Off.,	20 00
Tecumseh, Mich., W. M. S., (3) Cent. Off.,	42 65
Towanda, Ill., W. M. S., (10) Cent. Off.,	21 00
Lima, Ind., Mrs. S. P. Williams, for L. M. of E. I. W., $25; Cent. Off., $5; Miss E. P. Williams, to redeem pledge, Cent. Off., and to be used for appropriations already made, $21 50,	51 50
Hopkinton, Iowa, Cent. Off.,	10 00
Scoteh Grove, Iowa, W. M. S.,	2 75
Madison, Wis., Cent. Off.,	5 00
Minneapolis, Minn., Seek and Save Band, $18 50; Zenana Workers of Westminster Ch., for Miss Downing's salary, $17 50,	36 00
Madison, Wis., W. M. S., for Mission School in Tokio, Japan, under Mrs. Carothers,	35 00
Newton, Iowa, W. M. S.,	12 49
Elvaston, Ill., W. M. S., Cent. Off.,	5 00
El Paso, Ill., sup. of Ysong Sha, in Miss Downing's school, Chefoo, China,	11 25
Valparaiso, Ind., W. M. S., for Mrs. Warren and Bible reader,	5 00
Crown Point, Ind., W. M. S.,	3 55
Evanston, Ill., Mrs. Humphrey's class of women from their daily earnings,	10 00
Chicago, W. M. S., 3d Pres. Ch., part salary of Mrs. Kelso,	100 00
Total,	$1,329 05
Receipts for April,	3,660 69
	$4,989 64

Mrs. Jesse Whitehead, *Treasurer*,

223 Michigan Avenue

Chicago, *June* 1, 1876.